Mr. YOUNG's

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On EASTER-DAY, 1693.

By *E. YOUNG*, Fellow of *Winchester-College*,
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1 Thess. iv. 18.

Wherefore comfort one another with these words.

THE Words related to, are those in the foregoing Verses; where the Apostle delivers the Doctrine of the Resurrection: Telling us, That *at the sound of the Trump of God all the dead shall be raised*; and *the dead in Christ shall rise first*; and *be taken up to meet the Lord in the Air*; and thence accompany him into glory; and *there abide with him for ever*. And having delivered this Doctrine, he directs the Application of it (in the Text) to an End of all others the most serviceable to Humane Life, that is, to the administring of Comfort in case of any Worldly Trouble or Affliction.

I shall premise a Word or two concerning the Article it self, and then proceed to the Application directed.

We may observe how differently the World was affected at the News of our Saviour's Resurrection: The Disciples heard it as that which they most longed to hear; and the Message of those Travellers from *Emmaus* telling them, *The Lord is risen indeed*, was such a Cordial to Them, that it came to be prescribed to succeeding Christians as an Antidote against all Worldly Fears: *The Lord is risen*, growing into a common form of Salutation among them, whereby they were wont to congratulate and give Joy to one another.

On the contrary, When the same Report was brought to the other *Jews*, and that with the strongest evidence of Truth that any Report was capable of, (*viz.*) from the Intimation of the Earthquake, and the Attestation of the Band of Souldiers, and the concurrent Resurrection of several of their own Acquaintance that were known to have appeared in the City (and what more could be desired to convince the Reasonable?) yet for all this they would not believe it; they would rather believe their own absurd Fiction, *That his Disciples came by night and stole him away.*

We need not look far for a Reason why this News was so differently entertained: The Disci-

Disciples had an Interest in it; for all their Hopes depended upon the Divinity of their Master, which was now demonstrated by his Rising again from the Dead. Whereas the *Jews* Interest (as their Malice had brought it about) lay quite on the other side: The Report of his Resurrection threatned them with the danger of being called to account for their malicious Prosecution of him; and therefore they feared and hated the Report; and therefore they would not believe it, how credible soever the Testimonies made it appear.

It is no wonder then, if the Doctrine of our Common Resurrection shall sometimes meet with the same stubborn Infidelity; if there are Men that will reject the Belief of the Resurrection as Absurd, and yet swallow much greater Absurdities in their own Scheme of No-Resurrection: It is only manifest, That such Men's Interest lies against the Article; and that they Err not for want of Evidence, but barely for want of Compliance in their Affections. It is not Reason but Vice, that opposes the Belief of the Resurrection; and Vice opposes it Irreconcileably: For although many vicious Men do

believe the Resurrection, yet it is certain, that all vicious Men would rather not believe it; they all lay under the Temptation of wishing they knew how to evade the belief of it; and therefore what wonder if some, setting their Wits heartily about it, make a shift to compass the Delusion they Desire?

It were vain to attempt the reclaiming of these Men from their Errour by Reason and Arguments; for they that pretend to fathom the Power of God, and to state all the possibilities of its acting, must needs think all men's Reason shallow, in comparison of their own: And they that will deny the Scripture to be the Word of God, because it asserts a Resurrection, *neither would they believe* a Resurrection, *though one rose from the Dead:* For, supposing such a Miracle were wrought before their Eyes, they might as well conclude that Evidence to be a *Phantasm*, as they now conclude the Scripture to be a *Forgery*. He that will hope to reform such men's Judgments, must have the Art of reforming their Manners, and the power of awakening their Consciences: For in the Conscience it is (as our Apostle has observ'd,

ſerv'd, 1 *Tim.* 1. 19.) that the Shipwrack of Faith begins, and There only it can be repair'd. Let them be perſuaded to live ſo as to be able to *Wiſh* a Reſurrection, and then the Article will ſoon appear as credible as that there are *Antipodes*; which we know has ſometimes been look'd on as a ſtrange Opinion, and yet now every one finds it to be true.

But in the mean time, We may be bold to argue againſt theſe men, what the Apoſtle argues againſt other Apoſtates, (*viz.*) *That profeſſing to be wiſe, they become fools*: I mean Fools by their own Standard: Becauſe that by not believing the Reſurrection, they quit hold of the greateſt *Temporal* Comfort that humane life is capable of; The Reſurrection being a Truth that God has revealed, among other Reaſons for this in particular, That it might ſerve to ſupport and chear our minds, amidſt thoſe many Evils to which we are obnoxious in this preſent World. Which is the particular Argument that my Text obliges me to purſue.

I need not bring Evidence to holy *Job*'s Obſervation, *That Man is born to trouble*; the multitude of Complainers may ſave me

that

that labour: But there is another Obſervation, which he grafts upon this, well worth our Contemplating, and that is, *That Affliction cometh not forth of the Duſt, nor does Trouble ſpring out of the Ground:* Whereby he intimates that no Evils befall us, but the Divine Providence has a hand in the diſpoſal of them: And, this being ſo, we may farther aſſure our ſelves, That God inflicts no Evils in this life, without having made a Proviſion of ſuch poſſible Reliefs as may ſuffice to the comfortable bearing of them: And to think otherwiſe, would not only be injurious to the Goodneſs of God, but likewiſe the way to make our ſelves more miſerable than God is willing any of us ſhould be. God ordains no Grief without a Medicine; inflicts no Trouble without an Expedient of proportionable Conſolation; and accordingly my Text offers one that is Adequate to all that can befall us. But before I inſiſt on That, I ſhall enquire what expedients of this kind the Fancies of Men have been able to project for themſelves; and from the Inſufficiency of theſe I ſhall make it appear, That there is no ſolid ſupport of a Man's mind, when under the preſſure of worldly Troubles,

but

but only that which offers it self in the prospect of the Resurrection.

No search has been more curiously pursued in all ages than this, What Cure for Grief? What Remedy for Afflictions? What Recompence might a Man possibly make himself for the Troubles he endures? And several methods have been directed in the Case. But that which pleased Men most, and therefore has been most in practice, was to betake themselves to Intemperance and sensual Pleasures; proposing by these to make themselves amends for the Evil they suffer'd, or at least to stupifie and harden themselves against its Impressions. Intemperance never wanted other Arguments, but this has always been lookt upon as its fairest Apology, when used to *remove sorrow from the heart*, and to make men *forget their Trouble*. Thus the Epicure, *Eccles.* 2.23. puts the Question, *What has man for the vexation of his heart? All his days are sorrows, and his Travail grief:* and thereupon he concludes, *Wherefore there is nothing better for a man, than to eat and to drink, and delight his senses.* And so those Libertines, *Wisd.* 2. having first laid down their Scheme to prove themselves wholly Material and wholly Mortal, and so no better than

Beasts

Beasts of another shape, they make this Reflection, *That Life is short and tedious, short* in time, and yet *tedious* in vexations; and thence they infer, *Therefore let us enjoy the good things that are present; and let none go without his share of our voluptuousness.* I confess that this Conclusion and Method is less reproachful, when consequent to such a Scheme of Relief: And yet even Then, How narrow are the Comforts of it? How many Griefs are there that will not abide this Remedy? And how many that it cannot reach? And those it does reach, how thin a shelter does it afford them? And how soon will the storm break through? And in the mean time, how many are its own mischiefs? and greater oftentimes than those it is applyed to cure? But, on the other side, while we own a God, what an affront is it to that God to stupifie our selves against the awaknings of his Discipline? While we own a future Reward, what a madness is it to overlook that Reward, and to take our Consolations here, in bar to those that are to come? While we own a Conscience, what a violation and outrage is it to that awful faculty to flee to Vice for a shelter from Misfortune?

Upon this single Consideration of Conscience

ence, the wiser Heathens grew into an abhorrence of this Sensual Method; and set up another in opposition to it: For some of their Philosophers advised men to fortifie themselves against Afflictions with this Notion (*viz.*) *that they were not Evil*: For they would not allow any thing to be Evil, that was not in a man's own power, nor occasioned by his own default. Their Meaning hereby was no more than this, (and thus much is certainly true,) That Afflictions are *not Evil* in comparison of Sins: But yet we must acknowledge that Afflictions are *such Evils* as will make a man Miserable, if he has no other prospect than this Notion to support himself withal: And therefore I do not mention this Notion of Theirs as a competent means of Comfort; but as it is a noble Provocation to Virtue: For let us consider with our selves; If those Heathens arrived to such a pitch of moral Fortitude, as to account Calamities *not Evil* in comparison of Sins; a Gout *not Evil* in comparison of an irregular Appetite; a Prison *not Evil* in comparison of a ruling Passion; What confusion and reproach does this threaten to Christians, if they, notwithstanding their

Profeſſion of the Croſs, ſhall be found to chooſe Vice rather than Trouble, and perhaps to fear many Sins leſs than they fear One Calamity?

The beſt Rules that Humane Wiſdom has ever preſcribed for the management of Afflictions, are theſe Two, Buſineſs and Patience. The help of Buſineſs lies in diverting the Thoughts; for ſo long as we can ſuſpend our mind from thinking on that which grieves us, ſo long we have a Truce with our grief, and it affects us very little. And this is the Reaſon why Trouble has its full blow at the Idle man, becauſe he has nothing elſe to think of; whereas while the mind is taken off by its attention on ſomething elſe, a great part of the violence of that blow is broken. But in the mean time, How many Troubles of Life are there, that are too *ſullen* to be imploy'd, and too *importunate* to be diverted? Troubles that can abſolutely command us to bear and to attend them: In caſe of which, there is no Remedy but Patience; And let us ſee what Remedy there is in That.

It is the work of Patience to ſummon up the powers of the mind, and to fit us to bear what

what we cannot help, as Compoſedly as we may: And by this means we are ſecured at leaſt againſt the miſchiefs of Impatience; which is always found both to increaſe the burden, and likewiſe to impair the ſtrength of the Bearer. But in the mean time, Tho' Patience be a prudent Guard and Defenſative againſt farther Evil; it is not any Comfort or Relief of the Preſent: As, when a man lies pained of a broken Bone, the more reſtleſs he is, the more torment he creates himſelf; but be he never ſo quiet, that does no way alleviate what he actually feels, nor offer any compenſation for the feeling of it. I ſpeak not now of Patience as it is a Chriſtian Grace; as it is a dutiful ſubmiſſion of our Wills to the Diſcipline of God, and ſo the Parent of Hope; for in this Senſe, it is the very Conſolation directed to in the Text: but I ſpeak of Patience as it is ſimply a method of humane Wiſdom to bear quietly that which we cannot help; In which Senſe, it neither carries any ſuch Virtue in it, nor can it found any ſuch Conſolation. And therefore They that were truly Wiſe among the Heathen, having well conſidered this ſtate of things, That the Afflictions and

Troubles of Life were numerous, and that they fell indiscriminately upon Good Men as well as Bad, and that there was no proportionable Compensation to be met with in this World; from this very Foundation they raised their Reasonings to the Conjecture of *a Life to come*; wherein the God that governs all things should acquit and manifest the Goodness of his Nature; and those Men that were Patient and Virtuous under their present Evils, should receive a full and satisfactory reward. This, though it were their bare Guess, pleased them so much, that they could not choose but nurse it into Hope; and though they could advance it no farther than Hope, yet that very Hope was more entertaining to them in their Troubles, than all other Expedients that the World could offer.

Now, what was their Guess is our Evidence; and what was their Hope is our Assurance: Nay, our Assurance amounts to the state of a much greater Felicity than they could either guess or hope for. Let us see then in particular, What it is that the Text offers for the Matter of our Comfort, and what every Good Christian has Right to

Hope

Hope for from the ſtate of the Reſurrection.

The Holy Scripture repreſents it Thus, (*viz.*) That Chriſt our Lord, *Who is the Author of ſalvation to all them that obey him*, ſhall *raiſe us up at the laſt day*; and ſhall take us into the *Manſions of his Father's houſe*; That *where He is, we may be alſo*: And that we ſhall not only be with Him, but (what is greater) *we ſhall be like him too*: 1 *Joh.* 3. 2. For he *ſhall change our vile bodies, that they may be faſhioned like unto his glorious body*; and we *ſhall bear the Image of the Heavenly Adam.* The Apoſtle, to give us a more diſtinct light into that wonderful change that ſhall paſs upon every Good Chriſtian at the Reſurrection expreſſes it 1 *Cor.* 15. in theſe Five oppoſite reſpects: He tells us that our Bodies in their preſent ſtate, are *Weak*, and *Diſhonourable*, and *Animal*, and *Corruptible*, and *Mortal*; *Weak*, by reaſon of the jarring principles of their Compoſition; *Diſhonourable*, by reaſon of the many noiſome and humbling effects that thoſe principles produce; *Animal*, becauſe their Life depends (as that of Beaſts does) upon the Return of an uncertain Breath; *Corruptible*, for that they tend every day towards Diſſolution, which at laſt is finiſhed in actual Death.

Death. But on the contrary, he ſays, Thoſe Bodies that *ſhall be*, are *Vigorous*, and *Glorious*, and *Spiritual*, and *Incorruptible*, and *Immortal*; *Vigorous*, without any Weakneſs or Impediment; *Glorious*, without any Darkneſs or Deformity; *Spiritual*, without any Groſneſs or Incumbrance; *Incorruptible*, without any Pain or Paſſibility; *Immortal*, without any Alteration or Decay.

Our Bleſſed Saviour, to fortifie his Diſciples againſt thoſe Troubles which he had told them were likely to enſue, took as many of them with Him into the Mount as made up a legal Evidence, and there gave them an Ocular Conviction of this happy change: Where he transfigured himſelf before them, and aſſumed for a while the luſtre of a glorified Body; under which appearance, it is ſaid, that his *Face ſhone like the Sun*; and *his Rayment* (pierced through with the beams that darted from his limbs) *became as white as the Light*: Inſomuch that his Diſciples fell into an Ecſtaſie at the beholding their Own Appearance; being too weak at preſent to bear the very ſight of that Majeſty and Glory, which in due time they themſelves were to put on.

Now

Now this is the Hope that is ſet before every one of us in the proſpect of the Reſurrection; and this is that Hope which the Apoſtle, *Heb.* 6. 18. calls the *ſtrong Conſolation*. Indeed what Conſolation can be ſtronger? Or what ſtate of life can be ſo uncomfortable as that this may not ſuffice to compoſe and ſweeten it? How ſtrong a Conſolation is it for a Man under bodily grief and pains, to contemplate a ſtate, whereunto he is paſſing, where ſhall be *no more ſorrow, no more pain*, and where *all Tears ſhall be wiped from his eyes*? How ſtrong a Conſolation is it for a Man under the circumſtances of deſtitution and neglect to contemplate that there is not any perſon in the World ſo Great, ſo Happy, ſo Honoured, ſo Belov'd, but that (having a little patience) he himſelf ſhall be more ſo. How ſtrong a Conſolation may it be to any of us to conſider that all we ſuffer ſhall turn to a happy Account; if only we take care to direct it to that Account: and that All we loſe, is not loſt; unleſs we fling it after Providence, and loſe it by our own peeviſhneſs; For otherwiſe it is only taken up to an Intereſt, which ſhall be paid at the Reſurrection of the Juſt:

It

It is very remarkable in the Case of Holy *Job*, that when he was stript and destitute of all that the World calls Comfort, God was pleased to reveal this Doctrine of the Resurrection to him in so bright a manner, that we cannot have the Article fuller exprest at this day, than it is in those Words of his, *I know that my Redeemer liveth, and that he shall stand at the latter day upon the Earth; and though after my skin, worms destroy this Body, yet in my flesh shall I see God; whom I shall see for my self, and Mine eyes shall behold, and not another.* That *Job* had so full a Revelation of this healing Truth was a particular mercy to Him; but it is likewise an Instruction to Us, That, since the Man of Universal Afflictions had this Revelation given him for a sure means of his Comfort, there can be no Affliction to which the same means may not be applyed with all desirable success.

And from hence I shall take occasion to reflect upon one common miscarriage, which is This. There are few in the World, who being under the state of Affliction, do not look upon it as their undoubted Right to Complain. And from the Colour of this Right they insensibly fall into several both

Sins

Sins and Miſchiefs: For while they complain of the Iſſue it ſelf, they impeach Providence, and become Irreligious; while they complain againſt immediate Cauſes and Inſtruments, they nurſe Uncharitableneſs, and inflame themſelves to Revenge; while they indulge this humour of complaining, they fruſtrate the Diſcipline of their Afflictions, and refuſe to be made better by them; and laſtly they preclude themſelves from the Comfort offered in my Text, becauſe they are not in a ſtate of mind to apply it. In order to prevent this Evil, I ſhall ſtrike at the Root, and ſhew That all ſuch Complaining is Originally Unjuſt.

And to make it appear ſo, We may conſider, That all the Evils we complain of are either ſuch as we bring upon our ſelves, or elſe ſuch as are inflicted upon us from without: Now if they are ſuch as we bring upon our ſelves, by our own act and default, we have no Reaſon to complain of Theſe; all the Reaſon we have in this caſe, is to complain of the Cauſe, that is, of our ſelves; and ſo to correct the Fault, and ſo to prevent the Evil. But if they are ſuch as are inflicted from without, and ſuch as it is not in

our power to prevent, we have no Need to complain of Theſe, becauſe God offers us a Conſolation proportionable to the Evil; and therefore the only need we have in this Caſe, is to take hold of the Comfort, and ſo to ſtop the mouth of the Complaint.

Now let us look out into the Complaining World, and how many ſhall we find the apparent Authors of thoſe Evils whereof they complain? How many are there that complain of Want, and yet owe that Want to their own Laviſhneſs or Sloth? How many that complain of Diſgrace, and yet owe that Diſgrace to their own unworthy behaviour? How many that complain of Enemies, and yet owe thoſe Enemies to their own Pride or Contention? How many that complain of the Deſertion of Friends, and yet owe that Deſertion to their own Ingratitude? How many that complain of the Undutifulneſs of Children, and yet owe that Undutifulneſs to their own ill Example? How many that complain of Pains and Diſeaſes, and yet owe thoſe Griefs to their own Luxury and Luſt? Now is there any Juſtice in ſuch Complaints as Theſe? *Shall a man* (ſays the Prophet *Jeremy*,) *complain for the puniſhment*

of

of his ſins? Eſpecially for ſuch puniſhments as are the neceſſary effects and conſequences of his Sins? The Truth is, that men are ſo far from being juſt in complaining of ſuch Evils as Theſe, that they have much more Reaſon to bleſs God for them: There being no ſmall Mercy in that Providence of God that orders Sin to be attended with ſuch puniſhing conſequences: For if it be hard to wean Men from their ill Inclinations, notwithſtanding theſe Mortifications and Checks they meet with in the purſuit of them; How deſperately obſtinate would ſuch Inclinations grow, if ſo be they were not ſo attended?

On the other hand, as for all thoſe Evils that are not of our own procuring, but are laid upon us by the direction of Providence, what Juſtice, or what Wiſdom is there, to ſpend that time in Complaining, which we might otherwiſe imploy to the making our ſelves amends? For this is the Point my Text calls us to; To meditate on the Joy of the Reſurrection, and thence to draw that Comfort that is needful for our Relief.

And now I ſhall add a Motive or Two to enforce the Practice of this neceſſary Duty.

Let us then conſider, (*Firſt*,) If God has preſcribed an Expedient to make our Lives comfortable, and we at the ſame time acknowledge the Inſufficiency of all other Expedients, What Apology can we make for not applying That which God has preſcribed? When the Prophet *Eliſha* preſcribed to *Naaman* the *Syrian* for the cure of his Leproſie, That he ſhould go waſh in *Jordan*, we know the *Syrian* took Exceptions at the Method; *Abana* and *Pharpar*, Rivers of *Damaſcus*, were in better eſteem with him, and why ſhould *Jordan* be preferr'd? Had he, in this Pett, returned to *Damaſcus* and waſh'd in his own Country Rivers, and loſt his pains; we could not but have look'd upon him as well rewarded for his Peeviſhneſs: But the *Syrian* grew wiſer, and went and waſh'd in *Jordan*, and was healed. Let us grow wiſer by his Example; and when God points us out the proper means for our healing, ſay why we ſhould adhere to our

our *Abana* and *Pharpar*, why we ſhould prefer the Methods of our Native Country, the World, though in the mean time univerſal Experience warns us that we muſt neceſſarily loſe our pains.

But loſing our Pains is not the worſt on't; Let us conſider (*Secondly*) that we muſt as neceſſarily loſe our Virtue. For although the burden and grief of Afflictions be a great Evil, yet their Temptation is uſually a greater. Becauſe ſince our Souls cannot poſſibly cloſe with Afflictions, nor be contented with Uneaſineſs, but lie under a natural force to ſeek out ſomething that may relieve; it muſt neceſſarily follow, that if we do not take hold of ſuch means as are Juſt and Honeſt to relieve our ſelves withal, we cannot but engage in ſuch as are ſinful. And hence it comes to paſs, That for one Man made Miſerable by bearing Afflictions, Thouſands are made Guilty by ſhifting Afflictions; which is a much more formidable Iſſue. Our Saviour therefore, after he had warned his Diſciples, that Troubles muſt certainly come, yet he frequently

querisly arms Them with this Advice: *Be not Troubled; Let not your hearts be Troubled; See that ye be not Troubled.* They must not be troubled, though Troubles came; that is, when Troubles came, they were to shelter themselves under the Consolation of his Promises, and there stand at Guard both against the Grief and the Temptation of them: Knowing This, That if a Man sink under Troubles, then his State is a Snare; because it hinders him from serving either God or himself in that manner as is fit. But on the other hand, If a Man betake himself to worldly Shifts and Comforts, then his Means are a Snare, and betray him into the actual disservice both of God and his own Soul. So that He, who in case of Troubles applies the Expedient of the Text, and entertains his mind with the Hope of the Resurrection, he alone is in the proper method that can both ease his present circumstances, and at the same time preserve his Integrity.

I must confess that the Expedient of the Text lies liable to One Exception, which is This, That however excellent it may be in its own nature, yet it is not fit for every ones Application. For how shall every man draw Comfort from the prospect of the Resurrection, when most men find it the greatest horrour of their Thoughts? The *Coming of our Lord in the Clouds to Judge the World in Righteousness*, is not so soft a Contemplation as to sit easie upon every ones mind, much less to give him courage and relief. And this indeed is True: And so in like manner it may sometimes happen, that the best Medicine in the World will not be able to heal an ordinary wound: For when the habit of Blood and Juices is extremely vitiated, whatsoever is apply'd, will not so much heal as inflame. But then what does the Patient in such a case? He purges and diets, 'till such time as his Habit mends; and then, having discharged the hinderances, he soon finds the benefit of his Medicine. And this directs the method in our parallel case: If the Thoughts of the Resurrection do not com-

comfort us, the fault lies not in That, but in our ſelves: Wherefore we muſt cleanſe and change our ſelves to ſuch a ſtate wherein the Application may have better Influence upon us. Now we muſt obſerve, for the great Commendation of this Expedient, that it is not only Healing, but Cleanſing too: To meditate on the Reſurrection Sanctifies as well as Comforts; and is as effectual to make men Good, as to chear and ſupport them when they are ſo. So long therefore as the Thought of the Reſurrection ſtartles us, it is only a Proof That our Minds are unaccuſtomed to the Subject: Let us think of it frequently, and it will grow ſofter at every Thought: We ſhall perceive it to looſen us from our ſinful Habits; and to make us take heed to our ways, and to raiſe our Affections to heavenly things; and then, as oft as we ſhall think of the Coming of our Lord, the Graciouſneſs of the Redeemer will void the Terrour of the Judge; and we ſhall be able to enjoy the proſpect of our Recompence, an humble Faith ſecuring it to be Ours.

Since

Since therefore to meditate on the Reſurrection is our neceſſary work; and will, in a while, be our pleaſant work; and will in the end be our happieſt work; *Let us do it with all our might*; and think what ſhame it will be to have it ſaid, That many honeſt Heathens ſpent more Thoughts about a Future Life, and lov'd it more, and enjoy'd it more, while it was but a bare Conjecture, than we do, now it is a Certainty.

And now I ſhall conclude the whole with this Reflection. We may obſerve, That all thoſe glorious Acceſſions and Improvements, which the Scripture mentions as accruing to Good Men at the Reſurrection, belong ſimply to the Body: It is ſaid, That *our Bodies ſhall be changed*; they ſhall be refined and ſublimated, and ſo prepar'd to ſuſtain the Joys of Heaven; which otherwiſe they could not do: But no ſuch ſubſtantial Improvements are mention'd of the Soul; which we may take for an Intimation, how Noble and Excellent a Being the Soul is in its original Nature: It is breathed from God; and impreſt with His Image;

and that Image imports no leſs than ſuch Perfections as are Divine: And accordingly the Soul is in it ſelf Incorruptible, and Immortal, and of an immenſe Capacity both to know and to enjoy: Indeed it is conſtituted to ſee through the Body as through its Glaſs; and that Glaſs at preſent is very dark; but when once that Glaſs ſhall come to be brightned, ſo ſoon as the Soul ſhall be diſcharged from the Groſsneſs of Fleſh, and the Cloud of Paſſions, and the Stains of Sin, it will need no other Elevation to behold the Face of God, no other Capacity to comprehend all the Treaſures of Wiſdom, no other Strength to bear the Weight of Eternal Glory.

I mention this to incline our Thoughts to the care of that precious part of our Being: We often take care of our Bodies to a ſinful Exceſs; while we neglect our Souls, where our Care could not exceed; ſo worthy they are of all the Care we can beſtow.

But if we will needs take care of our Bodies, why ſo much of theſe *vile* Bodies, which notwithſtanding all our care, are every moment tending to Corruption? Why not rather

ther of thoſe *Glorious* and *Incorruptible* Bodies, which by God's bleſſing ſhall be ours; if ſo be our due care be not wanting? Let us then conſider the difference between our Preſent Bodies, and our Future; and in Them let us conſider the difference between Heavineſs and Vigour, between Grief and Indolence, between Pain and Alacrity, between Corruption and Incorruption, between Decay and Everlaſtingneſs: Beſeeching God that the Thoughts of this may provoke us to take ſuch a Care, That *when our earthly houſe of this Tabernacle ſhall be diſſolved, we may have a building of God, a houſe not made with hands, eternal in the Heavens.* Amen.

FINIS.

ADVERTISEMENT.

A Sermon Preached before the Lord Mayor, *Feb.* 4. 1682. On *Mat.* V. 3.

A Sermon, Exhorting to Union in Religion, Preach'd at *Bow-Church*, *May* 20. 1688. on *John* XVI. 31, 32.

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